

105 understand the stories they relate. I have seen these story-
512 tellers so much in earnest, so entirely carried away by the
537 tale they were relating, that they fairly trembled with ex-
538 citement. They held their little audiences spell-bound.
The women dropped their half-sewn moccasin from their
listless hands, and the men let the pipe go out. These
stories for the most part were about the ancient gods and
their miraculous doings. They were generally related by
the old men, warriors who had seen their best days. Many
of them are recorded in this book. They are the explana-
tions of the phenomena of life, and contain many a moral
for the instruction of youth.

535 The *I-kün-üh'-kah-tsi* contributed not a little to the enter-
575 tainment of every-day life. Frequent dances were held by
the different bands of the society, and the whole camp
always turned out to see them. The animal-head masks,
brightly painted bodies, and queer performances were dear
to the Indian heart.

484 Such was the every-day life of the Blackfeet in the buffalo
492 days. When the camp moved, the women packed up their
possessions, tore down the lodges, and loaded everything on
the backs of the ponies or on the travois. Meantime the
chiefs had started on, and the soldiers — the Brave band of
the *I-kun-uh'-kah-tsi* — followed after them. After these
leaders had gone a short distance, a halt was made to allow
the column to close up. The women, children, horses, and
dogs of the camp marched in a disorderly, straggling fashion,
often strung out in a line a mile or two long. Many of the
men rode at a considerable distance ahead, and on each side
of the marching column, hunting for any game that might
be found, or looking over the country for signs of enemies.

484 Before the Blackfeet obtained horses in the very first
175 years of the present century, and when their only beasts of
burden were dogs, their possessions were transported by
492 these animals or on men's backs. We may imagine that in
482 those days the journeys made were short ones, the camp
travelling but a few miles.

THE BLACKFOOT IN WAR

- 721 THE Blackfeet were a warlike people. How it may have
174 been in the old days, before the coming of the white men,
(648) we do not know. Very likely, in early times, they were
usually at peace with neighboring tribes, or, if quarrels took
place, battles were fought, and men killed, this was only in
angry dispute over what each party considered its rights.
[177] Their wars were probably not general, nor could they have
been very bloody. When, however, horses came into the
possession of the Indians, all this must have soon become
changed. Hitherto there had really been no incentive to
war. From time to time expeditions may have gone out
to kill enemies,—for glory, or to take revenge for some
injury,—but war had not yet been made desirable by the
hope of plunder, for none of their neighbors—any more
than themselves—had property which was worth capturing
and taking away. Primitive arms, dogs, clothing, and dried
meat were common to all the tribes, and were their only
possessions, and usually each tribe had an abundance of all
these. It was not worth any man's while to make long
journeys and to run into danger merely to increase his store
of such property, when his present possessions were more
than sufficient to meet all his wants. Even if such things
• [482] had seemed desirable plunder, the amount of it which could
be carried away was limited, since—for a war party—the
only means of transporting captured articles from place to
place was on men's backs, nor could men burdened with
721 loads either run or fight. But when horses became known,
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THE BLACKFEET

[ca. 1700]

361 Throughout most of the year these hunting bands moved from one temporary encampment to another, following the buffalo over the open grasslands. Each family was responsible for the movement of its own baggage. Its largest and heaviest possession was the tipi, a conical lodge with a foundation of stout poles over which was stretched a cover of buffalo hides. The size of this Indian home was limited by the weight its owners' wolflike dogs could haul. A strong dog could drag a load of about seventy-five pounds on the A-shaped, wooden travois. A lodge cover made from six or eight buffalo cowskins was a good load for one of these dogs. Larger covers could have been transported if they were made in two or more pieces so that they could be carried on two or more travois. But the necessity for dragging the lodgepoles, which increased in length and weight with the number of hides in the cover, must have encouraged the use of small lodges in dog days. The family's lodge furnishings and household utensils, also designed for ready transportation, were tied into compact bundles or fitted into skin sacks which could be hauled on dog travois or carried on the backs of dogs or women.

484 A Blackfoot camp on the march in dog days must have been a picturesque sight. Scouts led the way, walking a considerable distance in advance of the main party, constantly on the lookout for signs of game or enemies. The other able-bodied men of the band fell in on the flanks and in the rear of the main body to provide further protection. Men traveled light and carried only their weapons. In the center of the moving camp walked the women and children and the dogs with the baggage. Mothers carried their infants on their backs. Not infrequently women shouldered part of the baggage also.⁷ The dogs, hitched to their loaded travois by hide straps, were not the most willing of burden bearers. Women had to keep them some distance apart to prevent dog fights. Occasionally a dog took off after a bitch or

[171] ⁷ Pierre G. V. La Verendrye, *Journals and Letters of Pierre Gaultier de Varennes de la Verendrye and His Sons*, 317. The early French explorer observed this marching order among the pedestrian Assiniboins in 1738.

171 Boller (1868, pp. 124-125) was a member of a camp of Hidatsa which traveled on a visit to the Assiniboin in the sixties. He observed that one of the party was an old, lame Assiniboin returning to his people. He "had one horse and a travée, upon which his three children and all his worldly goods were transported. His squaw led the wretched animal" while the old man walked in the rear. They were finally left behind the rest of the moving camp and did not catch up until the day after the others had reached their destination. Boller noted that a squaw with three small children was also left; she carried one on her back and another in her arms, while the eldest trotted along by her side. Some time after, a young Indian who had loitered behind came up and reported that the squaw had just killed the youngest "because it was too small to travel."

[888] Abandonment of the aged poor was common practice among many of the nomadic tribes of the Upper Missouri (Denig, 1930, pp. 576-577). However, both Denig (1953, p. 38) and Larocque (1910, p. 57) claimed the Crow were a notable exception to this rule. Both writers credited the Crow custom of transporting the aged when camp was moved to their relative wealth in horses. Among the Pawnee (Dunbar, 1880, p. 328), Osage (Tixier, 1940, p. 140), and Sauk and Fox (Forsyth in Blair, 1912, vol. 2, pp. 233-234), the aged and the poor were left behind when the great majority of their tribesmen embarked on prolonged buffalo hunts on horseback. Of the Plains Indian tribes in general it may be safely stated that the aged were the first to suffer from a shortage of horses.

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482 Next to suffer were the women. There can be no doubt that the horse proved a great boon to women. The transport horse replaced the pedestrian woman burden bearer as well as the dog travois. The statements quoted below support and underscore Phillip St. George Cooke's generalization regarding the Plains Indians. "The husband strives to obtain wealth in horses to relieve his family of travelling on foot and carrying burdens" (Cooke, 1857, p. 117).²

² La Vérendrye noted that "the women and dogs carry all the baggage" among the horseless Assiniboin whom he accompanied to visit the Mandan in 1738 (La Vérendrye, 1927, p. 317). Later traders who met horse-using tribes of the western Plains commented on the improvement in the status of women due to possession of horses. In 1772 Cocking (1908, p. 111) stated that the Gros Ventres "use pack-Horses, which give their Women a great advantage over other Women who are either carrying or hauling sledges every day in the year." Of the Crow, in 1805, Larocque (1910, p. 59) said, "The women are indebted solely to their having horses for the ease they enjoy more than their neighbors." Bourgmont, in 1724, noted the heavy loads carried by Kansa women as well as their dogs and said they had difficulty marching because of the weight of their baggage. At the Padouca (Apache) village a Skidi Pawnee chief told Bourgmont he was eager to make peace with the Padouca "to obtain horses which will help us to carry our belongings when we move to our winter grounds, because our wives and children die under the burden when

FORMATIONS ON THE MARCH

John Mix Stanley (1855, pp. 448-449) observed that Low Horn's Piegan village of 90 lodges en route to Fort Benton in September 1853, was "drawn out in two parallel lines on the plains." The "chiefs and braves rode in front, flank and rear, ever ready for the chase or defense against the foe." Informants claimed the use of advance guards scouting for signs of game and the enemy, and of side and rear pickets was common in the movement of tribal and band camps among Blackfoot tribes in their youth. Scouts sometimes traveled as far as 3 miles ahead of the main body, and flanking and rear guards sometimes were nearly as far distant from it. Scouts ascended hills and rising ground the better to look out for game and foes. The main body was led by the medicine pipe man and the chief or chiefs with their families. Other camp members fell in behind them in family groups (including travois, pack animals, riding animals, and loose horses). Sometimes the main body moved in single file, at other times with two or more families abreast, depending to some extent on the character of the country traversed. Men not assigned to guard duty traveled with their families and assisted the women in retrieving any baggage that might become untied and fall to the ground. Not infrequently lodgepoles were through their suspension holes and had to be retied.

However, Weasel Tail stated that the ideal formation was not always employed in band movements. Sometimes, when the band felt secure from enemy attack, the side pickets were eliminated. The history of Blackfoot warfare, however, suggests that it was at such times the enemy sometimes attacked with disastrous losses to the defenders. Brings-Down-the-Sun, the North Piegan chief, told McClintock (1910, p. 473 ff.) of a case when the camp was protected by front and rear guards only while passing through hilly country. The Crow Indians attacked on the unprotected flanks and killed or captured many Piegan. On another occasion the Crow suffered a serious defeat

we return" (Margry, 1876-86, vol. 6, pp. 414, 425). Forsyth (in Blair, vol. 2, p. 230) said of the Sauk and Fox in 1827, "If any carrying is obliged to be done for want of horses, the women have to shoulder it." Omaha women (in 1819) loaded their horses and dogs, then took "as great a weight upon their own backs as they can conveniently transport." Among the horse-poor Omaha at that time "the greater portion of the young men and squaws were necessarily pedestrian" (James, 1823, vol. 1, p. 205). In 1834 Zenas Leonard visited a horseless "Bannock" village which journeyed to the Plains once a year to hunt buffalo, where they remained "until they jerk as much meat as their females can lug home on their backs" (Leonard, 1904, p. 148). Miller's watercolor of Pawnee Indians moving camp (1837) portrays a number of women carrying heavy loads on their backs, as well as loaded horses and dog travois (Roez, 1901, p. 66). The Pawnee, of course, were poor in horses.

714 with grass to give greater warmth to the feet. Figures 27 and 28
291 illustrate the summer and winter costumes of Blackfoot horse
raiders.²⁹

Summer or winter, horse-raiding parties setting out on foot were careful to carry along supplies of extra moccasins. Each man was responsible for his own footgear. Blackfoot moccasins of buffalo days were of the soft-soled variety, which usually withstood but 2



FIGURE 27.—Blackfoot horse raiders in warm-weather dress.

714 days of walking over rough country before they needed repair or re-
291 placement. Female relatives generally gave each warrior several
extra pairs of moccasins, as well as awls, sinew thread, and extra
pieces of skin with which to make repairs en route.

[171] ²⁹ The blanket coat was a favorite winter garment of warriors among neighboring Upper Missouri tribes. Boller (1868, p. 299) mentioned Hidatsa-Mandan preference for white blanket coats. Kux (1887, pl. 34 lower, and pl. 48 lower) illustrated the blanket coat worn by Assiniboin and Chippewa (?). The original sketchbooks of Charles Wimar, in the City Art Museum, St. Louis, include several good representations of this garment, as seen by that artist among Indians of the Upper Missouri in 1838.



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FIGURE 28.—Blackfoot horse raider in winter dress.

WEAPONS

Members of horse-raiding parties carried no shields, lances, or war clubs. Their weapons were bows and arrows, guns, and knives. The knives, carried at the waist in rawhide sheaths, were sharp and heavy enough to cut firewood and timber for temporary shelters. They served as axes as well as knives, useful in skinning and cutting up animals for food, cutting loose picketed horses from the enemy camp, and as weapons for hand-to-hand fighting if necessity required.

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THE PACK

714 Each Blackfoot warrior carried a pack containing: (1) extra moccasins, an awl, and sinew for moccasin repair; (2) one or two rawhide ropes, each about 20 feet or longer, with a honda in one end, for use in catching, riding, and leading enemy horses; (3) a small pipe and tobacco; and (4) the man's personal war medicine. Some men also carried whips in their packs. Scouts carried wolfskins in their packs or wore them over their other clothing. The contents of the pack were wrapped in the top of an old lodge cover, a large piece of rawhide, or a trade blanket, rolled like a blanket roll, tied with rawhide rope and carried on the owner's back by a rawhide strap over his upper arms and chest. (See fig. 37.) Pieces of rawhide wrapping could be cut off for use in moccasin repair as the need arose."

FOOD

[262] Blackfoot raiders generally carried their food in separate containers rather than in the pack. Many men favored a rectangular, unfringed, rawhide case, carried by a strap over one shoulder or on top of the main pack on the back. Dried meat and pemmican were the favored foods."

THE OUTWARD JOURNEY

726 W. T. Hamilton (1905, p. 52) writing of the Blackfoot of the period ca. 1842, said they "almost always went to war on foot." Informants said that in their young manhood there were both foot and mounted horse-raiding expeditions. They acknowledged that it was easier for men to conceal themselves from the enemy when afoot than when mounted. However, in the last decade of horse raiding the

[171] "Horse-raiding parties of other tribes carried their equipment in similar packs. Catlin's painting of a foot war party of an unidentified Upper Missouri tribe (U. S. N. M. No. 880883) shows each member carrying a pack on his back. In the summer of 1833, Maximilian (1906, vol. 23, p. 304) met an Assiniboin war party at Fort Union, the members of which carried "small bundles" on their backs containing meat, moccasins, and tobacco. Mead (1908, p. 106) described the equipment of Pawnee horse raiders of the period ca. 1860: "They went lightly armed, each had a very serviceable bow and quiver of arrows and a knife, a few carried a light gun. Each Indian carried tucked under his belt, from four to six extra pairs of new moccasins and one or more lariats; a pack weighing twenty pounds or more containing dried meat, both fat and lean; some pieces and straps of tanned skins to repair their moccasins and clothing and useful for bridles. The above mentioned articles, with a pipe and tobacco, an occasional light squaw axe, and a few trinkets, comprised all that was necessary for a thousand mile journey." Informants stated that Blackfoot raiders not infrequently carried extra moccasins tucked under the belt rather than in the pack. Some Blackfoot men carried 1 or 2 pairs of moccasins under the belt or sewn to the shirt at the back of the shoulders in addition to those in the pack, as a precautionary measure in case their pack might become lost in a surprise attack by the enemy on route.

[171] "Catlin's portrait of Red Thunder, son of a Hidatsa chief, "in the costume of a warrior" depicts a rawhide case like that used by Blackfoot horse raiders hanging at his side from a strap over his shoulder (U. S. N. M. No. 884172).

families, when given in the literature, does not exceed 6 to 12. The necessity for feeding dogs (which were meat eaters like their masters) must have placed practical limits upon the number of dogs owned in pre-horse days. Difficulties of managing dogs on the move must have been other factors limiting their numbers as burden bearers. Informants frequently mentioned the penchant of travois dogs for chasing rabbits or female dogs, for fighting among themselves, and for running into streams to drink while in harness. To prevent dog fights travois had to be spaced some distance apart while on the move. To supplement the services of the dogs, women of the camps had to carry heavy burdens on their backs. I have pointed out the survival of this custom among horse-poor tribes in historic times (pp. 142-143). Dog transport was wholly inadequate for conveying the aged, sick, or infirm adults. Informants estimated that a train of heavily loaded dogs would travel no more than 5 or 6 miles a day. [175] [492] [482] [484]

Limited transport facilities inevitably restricted the weight of baggage that could be carried by the pre-horse nomads, and thus limited their possessions. In 1599, Oate observed that the lodge covers of the southern Plains Indians met by his expedition were transported by medium-sized dogs and weighed less than "two arrobas" (50 pounds) (Bolton, 1916, p. 227). Unless the buffalo-cow-skins of which those covers were made were dressed thinner, and therefore were lighter in weight than the buffaloskins used for lodge covers in later years, the covers seen by Oate must have comprised no more than six or seven skins. Six or seven skin lodges are attributed to the Blackfoot of the Pedestrian Culture Period in tribal traditions. Larger covers could have been used if they were made in two pieces, each transported on the back or travois of a single dog. But the necessity for dragging the lodgepoles, which increased in length and weight with the size of the lodge, must have encouraged the use of small lodges in the years before horses were available for pole dragging services. [171] [492] [174] [342] [182]

One aged Blackfoot informant had heard a tradition to the effect that some of his pre-horse ancestors did not use a tipi at all but stretched buffaloskins over upended dog travois to form a shelter. The use of such a shelter would have eliminated the necessity of transporting tipi poles when camp moved. Grinnell (1923, vol. 1, p. 50) reported Cheyenne traditions of their former use of this type of shelter. Wilson (1924, pp. 223-224, figs. 51-55) described and pictured this type of structure as employed by Hidatsa in the third quarter of the 19th century when suitable tipi poles were not available. It provided sleeping quarters for as many as 11 people. Maximilian (1906, vol. 23, p. 16) actually saw horse-poor Assiniboin [171]

171 erecting temporary traveling huts of poles, dog travois, and brush near Fort Union in 1833. There is, therefore, ample proof of the use of a dog travois foundation shelter by northern Plains Indians. However, I am inclined to believe that the tipi probably was the primary dwelling of the Blackfoot of the Pedestrian Culture Period. 174
342 All available information, both traditional and comparative, points to the relative smallness of the homes of the pre-horse Blackfoot.

174 Nevertheless, it is possible that two or more families may have shared a single lodge in order to minimize the load to be transported. 592 In 1700, Le Sueur (1902, p. 187) noted that "two or three men with their families" lived in one buffaloskin lodge among the pedestrian 171 Sioux near present Mankato, Minn. Three quarters of a century later the elder Henry (1809, p. 309) observed that two to four families resided in a lodge among the horse-poor Assiniboin.

174 The baggage that could be carried by dogs and women, over and above the lodge itself, must have been very limited. Elaborate lodge 492 furnishings, numerous changes of clothing, extensive supplies of fresh or dried meat, wild fruits and vegetables would have been excess baggage to the pre-horse Blackfoot. So probably would have been large 182 and bulky medicine bundles, such as the natoas, medicine pipe, and beaver bundles of the late 19th century represented in museum collections today. If such bundles existed they probably were of less complex, more rudimentary form. The great bulk of the baggage must have consisted of articles essential to daily living. In the [795] meagerness of its possessions the average Blackfoot family of the Pedestrian Culture Period must have resembled the poor family of 19th century buffalo days, and for the same basic reason—lack of facilities for transporting heavy loads when camp was moved.

492 The application of horse power to camp movement enabled the 182 Blackfoot to move farther and faster with heavier loads. The horse, packing 200 pounds on its back or hauling 300 pounds on the travois, could move four times the load of a heavily burdened dog twice as far in a day's march. Thus, animal for animal the horse was eight [342] times as efficient as the dog as a burden bearer. Horse transport permitted the manufacture, use, and movement of lodges with larger and heavier covers and longer poles—larger Indian homes. Not only could the family of average means have a home of its own, but the wealthy family often possessed more than one lodge. Not only could essential possessions be moved, but bulky or heavy articles of only occasional use could be taken along. Women no longer were compelled to carry backbreaking burdens, but rode horseback and conserved their energies for other tasks. The aged and the physically [482] handicapped could be carried on travois, and were no longer in danger [888] of abandonment on the Plains by their able-bodied fellows.

BLACKFOOT BUFFALO HUNTERS OF THE PLAINS 65

342 were few compared with those of a sedentary people, the tipi
 492 with its contents formed a large load. The advent of the horse
 484 made possible a considerable increase in the weight of the
 household property that could be transported and tipis became
 larger and more luxurious. But even in pre-horse days the
 Indians of the Plains had devised means for transporting a
 considerable quantity of material. Although heavy burdens
 482 were carried on the back, a great deal was transported by the
 492 dogs, of which every woman kept two or three or more. Small
 493 burdens could be carried in bags slung across their backs, but
 484 they could drag a much greater weight than they could carry,
 and for this purpose the Plains peoples used a drag-frame
 known as the *travois*—two splayed poles two or three yards

[492]

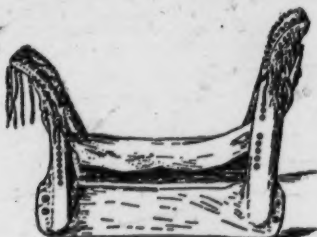


FIG. 22. A BLACKFOOT SADDLE
 LENGTH, 34 CM.
 (After Wissler)

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long lashed together—which was harnessed on the shoulders
 of the dog, and carried a netted hoop or platform of slats
 attached to the two poles behind the animal. When the horse
 was introduced the same device was enlarged to carry much
 heavier loads. This drag-frame was well suited to the relatively
 smooth and open country in which the Plains people lived.
 They had no sleds or toboggans, and the travois appears to be
 an indigenous development which remained limited to their
 own culture area. It is probable that it originated with the
 poles of the tipi itself, and it was frequently improvised from
 tipi poles in later days, but the Blackfoot also made well-
 finished travois which could not be taken apart for use as poles.

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[177]

With the introduction of the horse, saddles and trappings
 were made. The heavier wooden saddles used mostly by
 women followed closely the design of Spanish saddles, of which
 they were translations into wood and rawhide, the wooden
 frame being held rigid by a cover of rawhide, which was shrunk
 on to it. For the chase men used light
 pad saddles of soft hide stuffed with hair.

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Me and my son Okan in his cradleboard. This is the way my grandmothers usually carried their babies when they had to walk with them. When they rode, they hung that wide shoulder strap over the pommel on their saddle. When they worked outside, they hung the strap from a heavy branch of a tree and their babies rocked in the wind. Around modern homes and towns I find these cradleboards awkward, but I like them for walking or for extra safety when riding in our truck. I once brought Okan to a restaurant and stood his cradleboard up against our table, only to have him fall flat on his face! (PHOTO: ADOLF HUNGRY WOLF)

[492]

[p. 97]

20: Hungry Wolf

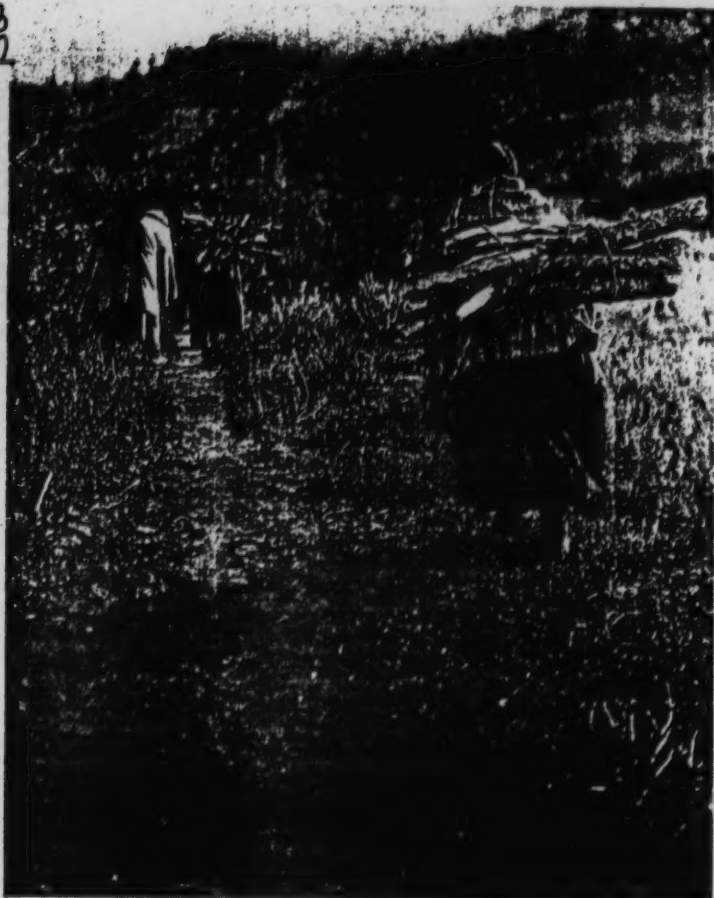
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(no date) 1980

NF6 Blackfoot NF6

Blood

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This is the way my grandmothers brought home their firewood—day after day, summer and winter. You can imagine how glad they were to get axes from the traders to help with their work. Men sometimes helped to get firewood, but mostly the women took care of that and water hauling. (PHOTO: GEORGE BIRD GRINNELL, GOOD MEDICINE FOUNDATION)

[p. 172]

854 carefully fitted pieces of buckskin. The piece for the large headboard was often partly or fully beaded first. The baby is firmly laced into an oblong bag that forms part of the buckskin covering. It has a small hood that is laced snug to the baby's face, to protect it from cold and wind, as well as from insects.

Variations in cradleboards were common. Some had an interior lining of fur. Some had decorated aprons that hung down the front and covered the baby bag's lacings. Some had long strands of beads and shells hanging down, to amuse the baby with their movements and jingling sounds. In later years some cradleboards were covered with cloth instead of buckskin.

[482] Such cradleboards have sturdy straps tied to their backs, from the left side to the right side, by which a mother could carry them on her back, with the strap across the shoulders. [492] The cradleboards were also hung by these straps from the pommels of the mothers' saddles, when they were riding. If they were working outside, the cradleboards were often hung from sturdy branches in nearby trees. If a breeze was blowing, it helped to bounce the cradleboard and rock the baby to sleep.

I have used such a cradleboard for my kids, as well as the simpler and smaller moss bags. These are the baby bags that form the main part of the whole cradleboards. I have found both of these to be very helpful in caring for my babies, although the cradleboard would probably be awkward for use in town or a city. I don't know why my grandmothers never made their cradleboards with a curved face protector like many other tribes used. This piece looks like a roll bar in a race car, and could be very important if a cradleboard is being used around hard floors. Twice my kids have fallen on their faces because there was no such protection, and both times were pretty hard on my mind until I was sure that no injury had happened.

The Baker Massacre

something; you did not pray Sun to help you obtain any particular success against the enemy. Pray again."

So again I raised the sacred pipe to the sky and pleaded: "Oh, Sun! Help me to take Liars' horses and safely return with them."

Hearing me, those powerful men of our circle smiled, one saying: "Asking for help in capturing enemy horses; and he so young."

"But Sun heeds the prayers of the very young, as well as those of us old ones," old Red Eagle said.

"True, how true," others cried, and I felt all puffed up with courage; was eager to go.

Night came and we set out northward, all of us on good horses. Three nights later, just before dawn, we arrived in the Divided Mountains (Cypress Hills) and stopped in the pines on a north slope of a ridge, expecting to rest there during the day. But when Sun came up we discovered out on the plain a party of men on foot and coming toward us, coming from the valley of a little creek where the smoke of many lodges was rising. My father examined the party with his far-seeing instrument, told us they were Liars. It was that, since our friend Rising Wolf had seen the tribe of them on North Big River, they had moved still farther south in our country—right into our Divided Mountains where not only buffalo but elk, deer, and antelope were very plentiful. This party of them coming up a coulee was right then approaching a herd of buffalo grazing on the plain not far out from us.

Said my father: "What do they think we are? Just nothing—people that they can come down here and steal all that they can use of our meat, our furs? Get ready, my friends. Put on your war bonnets, make ready your guns, and we will ride out there and make those dog-face thieves to cry."

Each member of our party had his war bonnet along; and some, their war clothes also. We carried them in smooth, painted, parfleche cases tied to our saddles. I even had a horns-and-ermine fur bonnet that my father had made for me. I prayed to Sun for help, prayed him to keep me safe from the enemy guns, as I put it on. When nearly ready to go, we saw a lone rider come out from the camp in the valley and head toward the party on foot. He was coming slowly, allowing his horse to walk.

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Plenty of Buffalo Meat

fear was the shouting and waving of us frighteners, continually rising upon their either side and running after them. So on they ran, straight ahead, down into the little coulee and jumped off the cut-bank into the *piskan*, we frighteners singing and yelling, hurrying thither. Oh, what a satisfying sight it was, that great *piskan* filled with buffalo, as later counted, 181 of them; our hunters on top of the *piskan*, with guns and with bows and arrows shooting them. I climbed up onto the *piskan* beside my father, reloading his flintlock gun. "Give it to me. Let me kill one!" I yelled. 224

"No! You are too young for that," he said. But I grasped his arm, hung onto it, pleaded hard, and at last he handed me the gun. I aimed it at a yearling close by; aimed for the ball to pierce the lungs. I pulled the trigger, and down off the *piskan* that gun kicked me flat upon my back. My father and the others near by laughed at me. I climbed back upon the *piskan* and looked down: my yearling was dead.

"Laugh, you crazy ones; I don't care. I have killed a buffalo," I yelled.

Said my father as he recovered his gun: "So you have, my son. Next time hold the gun tight against your shoulder and it will not kick you."

Men and women, boys and girls, we all worked hard the rest of that day in butchering the many buffalo, and with pack horses and travois horses getting the meat and hides across the river to camp. [462] [482] ●
And then what a happy evening for us all! My father's friends were constantly coming to our lodge to smoke with him and praise him [574] [261] [276] [575] [533] [535] [727]
for his decoying of the herd. There was feasting and smoking and singing in nearly every lodge. Some of the warrior societies, the Crazy Dogs, Raven Carriers, Kit Foxes, and others, sang and danced. I sneaked into the lodge of the Raven Carriers society to see them dance, hear their powerful heart-stirring songs. Their leader, Eagle Head, had recently led a war party on a raid against the Crows, and they had returned with many horses and scalps. He, himself, had killed three of the Crows. He noticed me sneaking into the lodge and I thought that he would tell me to leave. But, no. He signed to me to come and sit upon his couch. I did so and he patted my shoul- 575 224 [535]

539 A'ipid einiua, akékoika àkisi-
222 kákiau omim omáχksiksimim.
A'kitsikosinai. A'kitsitòdaie. A'n-
nòm otsitaχsimaχpai, ákitaupito-
tokksiuaiie. A'ksipetsikapauàkiu-
aie. A'kitopitsiniotoyiuaie ánni
nitúyi. Anikoykaim ákitominio-
toyiasie. A'ksoatsiuaiie. I'kitsi-
ipùminai. A'kstamatoχto akékoān
saχkúnapí, akáitapiu. Amói
akazχkúyi ákitunnataiau paχtsíka-
kzχtānai, áisaisikazχtakūyi, iz-
táumaitaimiskioḡ. A'nnistsiaie mat-
áuatomiau. Pokáiks matáχkoi-
áχtoχkoχsuaiks. Matáχketsi
aipáuyikaia, omíksisk mistíks
áχkanautoyiau. Amóksi otápito-
tokksáuaiks. Kiníks matáuatsiau,
kapséks. Ki ánniksi ksisām, kááχ-
kumaikái. A'isinipaiu. A'itáχ-
tsikitānyakiḡpiau. A'nnikskaie
áuztsokioḡχtoχkōχsiu. A'kéks
áipānnix'tsi miksinítaimíks. Mát-
ainiuanatsiuaiiks. A'itapòtstuyis,
ákomiskaiu. A'kéks áiksoatíχ-
koχtaiau. A'iistáχtōmíu mistísists.
Aipya'χkoχtaχpokūsi, ponoká-
mitai itúiakunistsiu. Sáikimaís-
taix'piu otítanists. Itáχkoχ-
tāuasts. Omístai manistsitsi ánnis-
tsinie noχká'χkoāitsim. I'kaisa-
kakētsinúists. Autsiksistáχkotā-
naists, itápaunaukapinim osákopstā-
nists, aχkítsitsontáχsaists. Ki omá
kipitákeu otómitām noχká'χko-
aimiuaie. A'istānnaiu: Ki áiki-
páksakix'tsók. Kénnaiie noχ-
kátoχtáχkoχtāuaie.

[When] the buffalo was far,
the girls would cut a big tree
over there. It would fall. She [a
girl] would go up to it. Here,
where she liked it, she would
knock off the bark of it. She
would hit it [the tree] lightly.
Then she would peel from the
same place [where she had been
hitting]. The same size [as she
had peeled] she would tear in
two. She would eat it. It was
very sweet. Then the girls and
boys — many of them — would
go. Over there on the hill-side
they dug for false roots [a kind
of eatable roots], rattle-sound-
roots, [and] make-bleed-roots.
Those they ate also. The children
never became sick [because those
roots were so healthy]. They would
find the other [trees] to eat, they
took all those trees. They peeled
the bark from them. They ate
also roseberries, [and] hard-seed-
berries. And then there was earth-
medicine [black alcali], it was
earth. They licked it. All the
mouths would be just white from
it. That [the earth-medicine] pre-
vented them from being sick [li-
terally: they would not get sick
from]. The women kept bull-
berries through winter [literally:
laid bullberries over night]. They
had them also for berries to use
them afterwards. When they had
real winter, they would provide
for wood. The women would go
on foot for wood. They would
pack the wood on their back.
When the wood was far to get,

[482]

[492]

539 stayiu. Tamsamii nátsitapiiks. Má-
726 tsipioaiks, itsinóyiau ánnatskéi-
484 ni. Túkskamà itoxtúiskunakui.
Kyáieskèinin ótaxkstàn. Itomátap-
inotaiiau. Itápaiäkoχpskaiau, kən-
nísti áutaxsinatòmiau. Itomáta-
pòiau. A'ístoxkimiau omím otá-
[342] pimanòai. Itáutomoxsiau. Niuóks-
kaitapiiks ánniksaie iskaxkósii.
Kí ámoksimaúkiau, áutapòtsiau.
Nítsinokáupiau.

539
224
484

[482]

[262] Píksiskànists omí itamói otúks-
his itsisóχtoyinuac, máχkóksot-
539 áχpiai. Amóksi maniká'piks tam-
484 ótuikamíkúnamaiau. Túkskaists
252 pekists áitsastáixpiau. A'itai-
suiaχkumiau. Nítanistsinatšian
ánni ákákχkuyi. A'itsii otsikú-
namanoáunists. Siksikaists itoxtó-
miau, ánnistsinie itsisúix'taiiau.

they began to dress up. They had done warming themselves. Then they left the fire. They came to the forest. There they camped. They began to clear the snow, which was deep. They had done clearing the snow, then they would make a lodge. They would put in rye-grass for beds. Because it was so cold, they did not go on. Then the leader said: Go and hunt. We shall not go on, it is very cold. Then two of them hunted. They were not far, then they saw a few buffalo-cows. One of them went up to shoot. It was a very fat buffalo-cow [literally: a bear-cow], what he killed. They began to skin. Then they began to tie the pieces of meat together [to pack them], and the rest [what they could not pack on their backs] they dragged along [on the snow]. Then they began to go. They came near their lodge. They called ahead for help. There were three that stretched their hands back [that means: that went back to the two hunters to help them to bring in the meat]. And there they were, they came back with the meat. They sat happy.

They put some of the entrails on a piece of bark for the leader, that he might eat them. These young men then began to make roasts in a hurry. The ribs of one side were staked up [near the fire]. They [the ribs] would shoot their juice into the fire. They [the ribs] looked like a

HOW THE ANCIENT PIEGANS LIVED.

25

Itsisópitaix k'etiauaists. Ki itán-
nitspikamäiau. It'sokotskinaiki-
mäiau. Omí itamóii k'xkanauta-
mitsiau. Apinákuyi ómika oáko-
axsoáiauaika énniksaie áipopótaii.
A'umatóiau. Máatstuyi. A'itá-
miksistsikü. A'itámauauaxkáiiau.
Nitúkskzámá áisapáumaxkau,
maxkítsáps noxkétstapi. Tém-
atskúnzkieu. Anáukoxtsi otokísi
témotsimiau. Témokekaiau. Ix'-
kanáúistsian. Túkskzámá isapútsists
ekáutsim. Áúsoists mátsikaksini-
niau. Témáúkoxtápimaiau. A'ik-
sistápimaiau. Omá maniká'piua
itomátapiamistsimix kimaie oto-
kísi. O'xkotokí ináskuyi potáni
ikáikamaúsoxtom. Mistsists, sata-
pikoyiká, támiksisisim. Itatsóts-
tautsimaists. Omí otokísi itsisaps-
pistóm. Áxkéyi itsisapasoyinai.
Áúsoists kákanistauáistsistáinim.
Itsisapoxtómáists. Omí mistsisi,
satapikoiúksin, omístsim óxkoto-
kists túkskáie támitsapáxkim.
Nisitoists támáxkanáisapoxtóm
óxkotókists. Itomátapakútsiu
omím otokyópisáinim. A'itásku-
tsiu. Itsáxkim anáukoxtsists. Stsiki
mátsitsápoxtom óxkotokists. Mat-
sáxkim. Stsiki mátsitsápoxtom
óxkotok, mátoxtakoxsimá. Má-
toxtkoiúxsimiuaists, atotámaku-
tsiá. A'iksistopisáiau, k'énnis-
tsiaie ix'tsiksistsoyá. Ix'tokó-
yiauaists.

short-back butte. All their roasts
were cooked. They put them on
willows, those they use for plat-
es. On those they put their cook-
ed meat. And then they split
the ribs. Then they broke the
ends of the ribs. All of them
would provide the leader first.
In the morning the younger ones
among them would make the fire.
Then they went on. It was not
cold then. It was a fine day.
They went happy about. One would
run ahead, that he might see
people of the other tribe. Then
they shot again [something to
eat]. Then they took half of the
hide. Then they camped. They
all packed the pieces of meat [on
their backs]. One of them took
the crow-guts. They cut the boss-
ribs off. Then they began to make
their lodge. They got through
building their lodge. One of the
young men began to cut the meat
off from the skin. He put stones
of small size all in the fire. He
began to sharpen sticks, forked
sticks. He put them on four cor-
ners. He hung the hide on [the
four sticks]. He poured water
[on the hide]. He just cut the
meat down to the ends of the
boss-ribs. He then put them [the
boss-ribs] in the pot [meaning:
on the hide]. With that stick,
the forked stick, he put one of
the stones in the pot. He put
five more stones all in the pot.
Then the hide-pot began to boil.
It boiled over. Then he pulled
out half of the stones. Then he

HOW THE ANCIENT PIEGANS LIVED.

57

Kipitákeks áumikamáiiu. Makóimísokasimáiiu. Einíu asi-
písts, ánnístsáie i'x'tauá'xkán-
míu. O'xkíni oksáks. Iksímákápsii
n'í'xkoáksistotó'xáiks. Annái á'x-
kanáikokimístotó'xáiu. A'ukokimi-
tsíu. Míkátokl máíáiks. Mokúini-
áiks. O'xkotokl ó'xkíks. Ánnístsá-
áie n'í'xkitápaupáiiu. O'xkíni
ótstá'xtstá. Místsísí ó'xkotokl
omá'x'tstá'x'píks. O'xpsísts ó'x-
kotokl, oksáksopáists. Otoúistsí
apáuki. Mátsístápa ponóká'mi-
táks. Imítáks ánnístsáie oksá-
áists. Ánnístsáie n'í'xkitá'x'tom.
Sté'kíks ámo omá'x'ksékanl mátsi-
táíksimmátá. Kennístsá áúístá'x-
tóm. Népási nitápaupáutútsíu.
Ánná'xkaie zsk'xáipiskíu. No'x-
tástokó'x'tóyi. Á'ktuyís, ákai-
sauo'x'x'kim, píksíks ótsátsípox-
kspí. O'má'x'ksikimístá otakó'x'tsá
máimíks itáumatapáekótóyi.
O'sá'x'kimá'x'kánísts kí otó'x'ko-
místátsísts ánnístsáie nitáí'x'koápa-
tsíu nínáiks. Áístúyís, itáíksí-
sápsítutá. Á'moísts kanáípsí-
káists, místákskuísts, ánnístsáie
mátó'x'kokyápokonáyíu. Kápséks
ánnístsáie kátsáíks. Kíníks mátsi-
níná'x'katsáíks. Ánnístsáie nitá-
níná'x'katsáíks. Kí amóká
máíks nitá'x'kanístá'x'kanístá'x'-
táíu. Istúyís nínáiks ámíkámás-
tsámmókíu. Kánnáie nánístsá-
ksínóu, nánístá'x'tsimátá. Mát-
sokáksínóu.

ago used to bet, [and] used to
play. .

[Some of the following parti-
culars refer, of course, to a more
remote period than that, of which
Blood has given a picture in the
foregoing pages.] The robes of
the old women were made of
strips [sewed together]. Their
dresses were made of old lodges.
They used to sew them with the
sinews of the buffalo. Bones were
their awls. Very few [of the
ancient Piegans] had antelope-
dresses. All the other people wore
old lodges for clothing. From an
old lodge they made their leg-
gings. Their robes were made
from the hides of young buffalo
[literally: were young buffalo].
They were buffalo killed in the
fall of the year. Stones were
their pots. From those they got
their food. Bones were their scrap-
ers. Sticks [and] stones were
things, they [also] scraped with.
Their arrow-points were stones,
they were flints. Their knives
were flint. There were no horses.
They packed their lodges on dogs.
There [on the dogs] they would
put them. Some of the people
put their beddings also on [dogs].
And they packed the other things
themselves [on their own backs].
In summer-time they moved
about. Those were the people,
[that] were always corralling.
From that they got plenty to
eat. When it would soon be
winter, they were already near
[the places], where the fowl